

CHRIST  
HIS LAST WILL,  
AND  
JOHN HIS LEGACY.

In a Sermon preached at *Clare* in  
*Suffolke*,

By *Bezaleel Carter* Preacher of the word of God at  
*Canham neere to Saint Edmunds Bury.*

Rom. 16. 17.

*I beseech you brethren, marke them diligently that  
cause division and offences contrary to the do-  
ctrine which ye haue learned, and auoyd them.*



LONDON,

Printed by *Bernard Alsop* for *Edward Blackmore* and  
are to be sold at his shop at the signe of the Blazing-  
Starre in *Paules Church yard.*

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CHRIST

AND ST. VALENTINE

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# TO THE RIGHT

WORSHIPFULL AND ZEALOUS GENTLEWOMAN MI-

stresse *Borlace* of little *Merlow*, and to

the noble and learned Gentleman

Sir *William Borlace* the elder, her sonne,

of *Mednam* in *Buckinghamshire*; and

to the vertuous and elect Lady, the La-

dy *Marie Borlace* his wife, *Bezaleel*

*Carter* a weake and vnworthy

Minister of Gods word, wisheth

the blessings of both worlds.



Right Worshipfull, I confesse that I haue had an intention to haue written of all the sufferings of our Sauour Christ vnder *Caiphas*, *Herod*, *Pilate* and to haue beene as large vpon the whole 23. chapter of Saint *Luke*, as I haue beene vpon these two verses in the following Pamphlet, but so I am prevented through a numberlesse number of busineses by reason of my sabboth dayes paines, my weekeday Lecture, teaching children, and other imployments, that I almost wonder at my selfe, or rather I admire Gods goodnesse, that hath enabled me and carried me through all these. If God shall please hereafter

## THE EPISTLE.

to rayse me vp such competency of meanes that I may without further distractions follow my private studies, I yet resolute (when I see a calling) to publish all my Meditations vpon that Chapter. In the Interim, I haue aduentured to the light this simple Discourse, and haue also presumed to Dedicate it to your selues, as a testimony of vnsained affection, and thankfulnessse, and as a motiue to excite you to charity & constancy in Gods seruice. I say to you as *Paul* to the *Galathians*, you haue begun well, nay I doubt not but that I may praise God for you: as the same Apostle did for the *Thessalonians*, because your faith growes exceedingly. My prayer for you is that as you haue beene for many yeares fruitfull trees in Gods Vineyard, bearing and bringing forth much good fruite: so also you may perseuere, flourishing like the Cedar tree, that saith *Plinie*, beares the best & the most fruite in the oldest age, in which regard the Psalmist resembles the righteous mā to the Cedar, *Psalm. 92.* The righteous shall flourish like a Palme tree, and spread abroad like a Cedar in Lebanon, and then it followes in his old age, he shall be fat and well liking. Right Worshipfull these haue beene the motiues which made me bold to consecrate these my labours to your names, neither do I doubt (all weakenesse and imperfection bewrayed notwithstanding) for the Authors sake, at the least, you will accept them, who also remaineth and shall euer

Your worship in all duty and seruice  
Bezaleel Carter.





## TO THE READER.



*Christian Reader, it came to passe after I had furnished my selfe my selfe with matter for another congregation (while these meditations following were fresh in my memory) that I rode through the towne where this Sermon was preached, being then the lecture day: and as God disposed of things, at that time disapointed of a supply: what needs multitudes of words, my selfe was requested by the carefull Pastor of that place, to speake to the people: perswasion ouercame me; but the Sermon finished, it is admirable to consider how many mouthes were opened against me, some said that I was mis-informed against the place, other sayd that I was an hatefull enemy to such as are called professors, all concluded that I was a man of a turbulent spirit: the report of that I should speake passed with swiftnesse from man to man, molehills were made mountaines, moates were made beames: some that heard me defamed came, and lowingly conferred with me: others (and such as should haue beene more charitable) did not onely heare reports, but ranne current with the rest, trumpeting soorth what they heard, in the extreamest manner. Now whether there is a iust cause of offence giuen, let him iudge that reads over this following Discourse, which I wrote out (bearing my selfe to bee so*

## TO THE READER.

*(tradeduced) I will not say verbatim, forasmuch as my manner is not to write out all I spoke, and when I haue it perfectly by heart to repeate it syllabice according as I wrote it, but as neere as I could remember (my Authors names excepted which are written in the Margent) I wrote out the same words that I preached, without taking away or adding: onely I haue added somewhat to the sixe and twentyseth verse, that I had thought to haue vrged but could not for want of time, and I haue now rayseed some of my obseruations of the 16. verse, that I then rayseed out of the 27. verse, as that one where children are commanded to honour and maintaine their parents, supplying their necessities: that other of afflictions, how one crosse followes another as one wane wal lowes in the wecke of another, &c. which may be rayseed naturally out of either verse, the manner of handling both in preaching and writing, was the same. I know that seuerall men haue seuerall aymes in printing euen as in preaching, some haue one end, some another, some preach out of lucre, others out of enuy, others out of good will. Phil. 1. 15. So in printing, some print out of malice, that they may spit out their poyson in their faces that haue displeased them, others out of ostentation and vaine glory, like the builders of Babell to get a name. For my part I dare ayme at no other end then the aduancement of Gods glory, and the satisfaction and edification of the Church: should I ayme at mans prayse, I know I should misse of mine end, and loose my reward with God: should I ayme at reuenge, and stuffe my Booke with scoffes and froathy inuectiues, (as too many doe that write controuersies, maintaining their assertions with scoffes and taunts, rather then by reason and argument) I should but disco-*

## TO THE READER.

ner malice, and doe that that I must bewaile with teares,  
or haue my portion with the scorner. God knowes that  
I haue another end, and a better, viz. the satisfaction of  
many, and the edification of all. In others of my labours I  
haue seene the fruits, who knowes whether God will also  
blesse me in this. If such as make a trade of traducing  
others (shall notwithstanding that I haue sayde) yet fall a  
iudging and condemnēg me, God I prayse him that I passe  
not for mans iudgement, neither doe I iudge my selfe, bee  
that iudges me is God, iudge nothing before the time. So  
be thou findest these labours aduantageous to thee, blesse  
God, pray for the Author, that ceaseth not to pray for  
thee, remaining

Thine in Iesus Christ,  
Bezaleel Carter.



TO THE READER

THESE are the first of a series of  
lectures on the history of the  
United States, and are intended  
to be a general introduction to the  
study of the subject. The lectures  
are given in a series of lectures  
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Wm. L. G. 1862

CHRIST HIS  
LAST WILL, AND  
Iohns Legacy.

IOHN, 19.26.27.

*When Iesus therefore saw his mother, and the  
Disciple standing by whom Iesus loued, hee  
saith vnto his mother behold thy sonne.  
Then saith he to the Disciple, behold thy mother.  
And from that houre the Disciple tooke her  
to his owne home.*



**R**ight Worshipfull and wel-  
beloued, I haue in mine  
owne charge discoursed of  
the bitter passion of our  
blessed Sauour vnder Cai-  
phas, Herod, Pilate, and the notable acci-  
dents that fell out as hee was going to-  
wards Golgotha, the place of his execution:  
something also I haue spoken of the won-  
derfull occurrences that fell out during

B

his

his aboade vpon the Crosse, and the memorable speeches vttered thereon, seuen in number; the first a prayer for his enemies, *Father forgive them they know not what they doe.* Luke 23. 24. The second and third consolations, one to the conuerted thiefe, *This day shalt thou bee with mee in Paradyse.* Luke 23. 43. The other to his mother, *Behold thy sonne,* Ioh. 19. 26. The fourth vvord vvas a vvord of complaint, *My God my God, why hast thou forsaken me.* Math. 27. 46. So vvas the fifth also mentioned by Iohn, vvhen he knevve that all things vvere accomplished, he sayde, *I thirst.* Iohn 19. 28. His sixth vvord vvas a vvord of triumph *Consummatum est,* It is finished. Iohn 19. 30. The seuenth vvas a speech taken out of the 30. Psalme. *Father into thy hands I commend my spirit.* &c. I am to speake at this time of his third vvord, in which you may note vvith mee.

First, the occasion, in these vvordes: *When Iesus therefore saw his mother and the Disciple.*

Secondly, the speech it selfe, which was double.

First,



Non morum  
implorat opē  
sed iuvat.  
Acretius.

Erasmus in Ioh.

Spoken to this effect, behold and cast  
thine eyes vpon me, thy wofully and mi-  
serably afflicted sonne: this had beene to  
adde sorrow to sorrow, afflictio to bonds.  
But thus conceiue it rather, that our blef-  
sed Lord and Sauour Iesus Christ being  
fastned to the Crosse, his hands nayled, his  
feete nayled, so as he could vnnearth stirre,  
either hand or foote, or any part of his  
body but his head: it may be with a nod  
of his head, or winking vpon her with his  
eye, he speakes to her in some such words  
as these; Woman thou knowest how faith-  
fully and carefully I haue hitherto prouid-  
ed for thee, with what childlike and fi-  
liall affection: but now mine hower is  
come and wee must part, yet bee not too  
much abashed, either for my death, or  
feare of want after my death; thogh thou  
loose a sonne thou shalt finde a sonne, hee  
stands by thee, and will be as carefull and  
tender ouer thee, as an if he were thy son.  
And forthwith looking directly vpon  
the Apostle *Iohn*, he addes: *Behold thy mo-  
ther*: not that *Iohn* was *Maries* sonne, or  
*Marie Iohns* mother, for *Iohn* was the son  
of



of Zebedeus, *Matth. 4. 21.* but his meaning is this, that he would haue *Iohn* as highly to honour and tender her, as if she had bin the mother that bare him: for, saith a learned expositor, *Iohannes Marie filius dicitur: Iohn* is called *Marie's* sonnes, & *illius mater* and *Marie Iohns* mother, not that the one was the mother, and the other the sonne, but that he would haue *Iohn* to embrace the Virgine *Marie* with a filiall loue and affection. Neither were his words vttered in vain for it follows in the story, that the Disciple tooke her to his owne home.

Thus hauing intended to haue spoken of the occasion of the words I haue (I know not how before I was aware) discoursed of the meaning of the whole Text: it will be time for me now to return to my entended method, and first of the occasion, in which obserue three things.

First, *Quis*, who he seeth; *Christ.*

Secondly, *Quis*, whom he seeth; *Marie* and *Iohn.*

Thirdly, *Vbi*, where he seeth them; *viz.* neere the Crosse.

And in handling all these I must be ex-

Piscat. in Iohn  
Non quod  
ea genitus es-  
sed quod filia-  
li amore eam  
debet ample-  
cti.

r. Quis, who  
seeth.  
Bullinger in  
Iohannem.

In this life wee  
must expect  
crosse vpon  
crosse.

ceeding compendious, lest my matter be  
to begin when the houre is at end. The  
first point is *Quis*; who? & that was Christ  
that saw the after hee had bin persecuted,  
betrayed, condemned, scourged, nailed to  
the crosse: *Nunc etiam nequid deesses passionis  
acerbitat.*: That he might want nothing to  
augment the bitternes of his suffering: hee  
seeth his mother vnder his crosse, ready to  
be swallowed vpon in the gulfe of sorrow:  
which brings into my mind the speech vi-  
sed. 1. Sa. 2. 5. after relation of *Dauid's* trou-  
bles, one in the necke of another: it is also  
added as to all the rest, & *Samuel* also died.  
As one drop of rain followes another, as  
one waue wallows in the neck of another:  
so one affliction followes another, a second,  
a first; a third a second, & comonly the last  
is not the least: therfore *Eliphaz* in *Iob* tels  
vs, *That crosses come by sixes, nay by seauens.*  
*God deliuer in fixe troubles, & in the seuen th,*  
*euill shal not come nere thee.* *Iob. 6.* As *Iob* had  
messenger after messenger: so must wee  
haue crosse vpon crosse; which doctrine  
may be applyed after a double manner.

Vnto the first.

First, it may teach vs to liue in a conti-  
nuall

nuall expectation of afflictions, not of one  
 but of many: all the sons of *Adam* are sub-  
 iect to crosses; the sons of the first, the sons  
 of the second *Adam*, but especially the sons  
 of the second. Iudgment begins with the,  
 yea not only begins, but like a continuall  
 torrent runs ouer their backes from their  
 birth to their graue: and yet I know not  
 how it comes to passe, if the torrent bee  
 neuer so little dried vp; that is, if God  
 giue vs neuer so little ease, wee are rea-  
 dy with *Dauid* to dreame of immunity  
 and exemption from crosses, and to  
 say as hee sayde; Thou God of thy good-  
 nesse hast made my hill so strong, that  
 I shall neuer bee remoued. God no soo-  
 ner remoueth the whippe, but wee  
 are ready to sing vnto the *Charles* tune.  
 Soule take thine ease, eate, drinke and  
 bee merry. Wee haue no sooner any in-  
 termillion but wee sing a *Requiem* to  
 our selues; and secure our selues like  
*Babel*. Though others bee fatherlesse,  
 and widowers, yet wee shall see no  
 sorrow: when indeede this world is  
 a Sea of troubles. *Reul. chap. 4. verse 6.*

Let no man  
 expect an hea-  
 uen vpon  
 earth.

And

And therefore as Marriners vpon the sea expect and looke for stormes, and when one blast is ouer, expect another: so should we euer looke for crosses, either losse of parents, losse of children, losse of goods, and when one is blowne ouer, be sure that another is neere.

Vse the second

Let no man  
say that he is  
singular in his  
suffering.

Secondly, our Sauior his troubles came rowling so fast one after another that hee might, mee thinkes, haue taken vp the Churches complaint *Lamen. 3. 5. 12.* Thou hast compassed me with gall, and filled me with bitternesse, thou hast made mee a marke for thine arrowes, and turned thy power against me all the day long: and wherefore then is the complaint so common, see and consider if euer sorrow were like my sorrow: for to name no more then are there mentioned in this text, *Christ, Marie, Iohn*, the first the naturall sonne of God, in whom he was well pleased: the second a blessed woman, blessed aboue women: the third an Apostle beloved aboue all the Apostles, and yet their crosses equalled, nay exceeded thine. First to beginne with Christ, how many and manifold

First Christ.

manifold were his sufferings, by hunger, *Matth. 4.* by thirst, by wearinesse, *John* the fourth; yea how greuous were his sufferings when he sweat water and blood, or as the new translation hath it; his sweat was, as it were, drops of blood: *quasi grumi grunus*, signifies a clod of earth, or rather a clod of curded milk in a womans breast. Now his agony was so great, that hee sweat (if we may so speake) clods of blood: yea so admirable was his passion, that vpon the Crosse hee cryes out like one forsaken, *My God, my God, why hast thou forsaken me?* rather then might our Sauour hanging vpon the Crosse (and many Diuines apply it to him) haue sayd, see and consider if euer sorrow were like my sorrow.

*quasi grumi  
grunus,  
Luce 22.*

Secondly, how great and many were the myseries of the virgine *Maria*, whose soule was wounded with the sword of sorrow; and then especially when she beheld her sonne Christ lifted vp vpon the Crosse? I remember what I read of *Hagar* when she and her sonne *Ismael* were cast out of *Abraham* his house, and *Hagar* wan-

*in Maria.*

*Gen. 21. 16.*

ted sustenance to giue her child, the story  
saith shee cast him down and went from  
him, lest sayd she, I should see the death of  
my childe: and she sate downe & lifted vp  
her voice and wept. If *Hagar* could not en-  
dure to see the death of *Ismael* her sonne,  
iudge whether the sword of sorrow must  
not needes pierce the soule of the sacred  
virgin, to see her sonne Christ so cruelly  
murdered. The Papists affirme, that the  
virgins loue to her son, exceeded the loue  
of all the angels in heauen: this I am able  
to iustifie, that parents doe tenderly affect  
& loue their children: you may see it by  
*Iob*s example, that seemed to be little mo-  
ued at the newes of all his losses, till he  
heard his children were slaine, & then he  
could conceale his sorrow no longer, but  
rent his cloths, shaued his head, & was wo-  
fully perplexed. So *David* also, though hee  
could beare *Shimei* his railing & other cros-  
ses patiētly, yet when he heard of *Absoloms*  
death how he cries out, O *Absolom* my son  
would I had dyed for thee; O *Absolom* my  
son, my son. Yet *David* saw not his sonnes  
death, nor *Iob* saw not his sons death, but  
tho

Anno, de Gne.  
Hisp.

Iob. 1. 24. 10.

2. Sam. 11. 33.

the blessed virgin did not heare of, but was an eye winnesse of the cruell martyrdom of her son Christ. Oh howsa her sorrow but exceed, to behold so rufull a spectacle; yet wee are ready to imagine our selues singular in our sufferings.

3. Are thy sorrows greater then the sorrowes of the Apostle S. Iohn, who also was an eye witnes of his masters death? If *Dauid* cried out when he heard of *Ionathans* death, *Wo is me for thee my brother Ionathan thou wert very kinde to me in thy life, thy loue was wonderfull to mee, passing the loue of women.* Might not *Iohn* the beloued disciple (vpō whose bosome Christ had so often leaned) haue cryed out, *Wo is me, thy loue to me was wonderfull. O noble Ibrahamee is slain, tell it not in Gath, nor publish it in Ascalon.* Must it not needs perplexe him (think yee) to see how his maister bones were stretcht out off soyn; how the dogs incompassed him; and the assembly of the wicked close d him; how his hands and feet were pierced with nayles, & yet thou saist see & consider if euer sorrow were like my sorrow. Lay but the sufferings of eyther



Lamen. 3. 22.

3. Quon.

Christ, or *Maria*, or *Idon* in one ballance, and thine in another, and see whether theirs will not infinitely outweighthine. If these things were considered as they ought, thou wouldest be so far from such murmuring, that we should prayse God with the Church, and say, *It is Gods mercie that we are not consumed; because his compassions faile not.*

The next poynt is, *whom he seeth*: When he saw his mother, &c. *Luke* sayth their folloved him a multitude of women that bewayled and lamented him. *Luke* 23. 27. *Matthe* affirmes, that many women of *Gallile* followed him. *Mathe* 23. 33. The *Euangelist John* testifies, that many women followed him, as *Maria* the wife of *Alpha*, and *Maria Magdalen*, and the virgine *Maria*; that it is obseruable that we reade not of one man by name that followed him, except *Idon* the Apostle, and he also was of *Gallile*, a country so meane and base that the *Pharises* supposed no good thing could come out of *Gallile*: so true is that saying of the Apostle, not many wise nor many mighty are called, but God hath



hath chosen the foolish things of the world to confound the wise ; and the weake to confound the mighty. 1. Cor. 1. 26. Peter that was so ready to offer his seruice to the death ; Though all men forsake thee, yet wil I neuer forsake thee, was now fled for feare with the rest of the Apostles, and not one of the Disciples durst shew their heads except Iohn, and he spake not one word (that we can reade of in his maisters cause) and yet there were women that openly bewayled him, and neuer left him, till they were separated from him by his death. Thus God makes his power perfect in weakenesse : but I must not stand vpon this poynt.

The third thing to be considered in the occasion is *(This) where he seeth them* ; and this was *intra muros*, neere the Crosse : & here of necessity a question must be asked and answered, to reconcile Scripture to Scripture, for *Matthew* sayth, the women stood a farre off: so say *Marke* and *Luke* also. And many Diuines haue collected much matter from their standing a farre off; one gathers that in the best actions we

3. Vbl.

Mat. 27. 55.  
Mark. 15. 40.  
Luke 23. 29.

Aretius

Bullenger.

bewray infirmitie; these women (sayth he) follow Christ to the Crosse, and yet euen in this worthy act they bewray infirmity, for as much as they follow with *Peter* a farre of. Another perswades women to modesty by an argument drawne from the women standing a farre of, for (saith he) though many women followed Christ, *Nihil tamen faciunt contra Decorum*: yet they do nothing that is vnseemly, nor rushing amongst the souldiers & men of warre, but kept themselues backe, and beheld *e longinquo*, a farre of; a good *item* for our brazen faced harlots, that run without all shame to Bearebaitings, Playhouses, & thrust themselues into the thickest throngs; these and other collections I could well like of, so bee, they were built vpon a good foundation: For my Text sayth, that *they stood neere the Crosse*. But still it may bee objected, how then reconcile wee one place to another? how sayth *Iohn* they stood neere the Crosse: the other Euangelists, that they stood a farre of. There be diuers answers.

Some answer it thus, that *Iohn* and the

the three *Maries* stood neere the Crosse, the other women which lamented him stood further off: and hence also they haue gathered, that euen amongst those that loue God there are degrees of loue, as amongst Christs followers, some followed him neere and ventured themselues more, others a farr off, and ventured themselues lesse; yet all loued him. This answer as I reiect it not, so neither doe I embrace it; because Saint *Luke* sayth, that a great many women followed him, and the vvord in the originall notes (as I sayd) a neere following of Christ, and it appears indeed that they follovvved him neere, because our Sauour preached to them that diuine Sermon as he vvas going tovvards his execution. Daughters of Ierusalem weepe not for me but for your selues, and for your children; the daies shall come, &c. And if they vvwere not afraid to follovv him as hee vvas going to tovvards his execution, and heare his doctrine: it may be coniectured also that they vvwere as little afraid to stand by him during the time of his execution, & abode vpon the Crosse.

Second-

Luke 23.

Bellarmin. de 7.  
verbis Christi.

Secondly, others answer that at the first these women might stand a farre off, *Impediente turba et milicibus*, beeing hindered by the souldiers and the multitude, that pressed neere to see and heare what was done: but afterwards, when that Christ was lifted vp, and many were returned home, that then they drew neere to the Crosse, else (quoth *Bellarmin*) how could *Marie* know that he spake to her, or *Iohn* that he spake to him, when their was such a multitude present, and Christ calleth neither of both by their names. But this cannot be, for euen after our Sauiour had giuen vp the Ghost, it is sayde that the women that followed him from *Gallile*, beheld him a farre off: so as it was not at the first, but afterward that they stood a farre off. And though there were present neuer so many people, and Christ named neither *Marie* nor *Iohn*, yet hee might so fasten his eye vpon them, as they might well know to whom hee spake.

Mat. 27.

Thirdly, therefore I take this for the best answer, that at the first they stood neerer

neerer the crosse, till such time as Christ had commended his mother to *Ioan* his care and custody: but after that, they departed out of the presse, and stood and beheld a farre off; all the time of his passion. And thus hauing cleared this doubt; bee pleased to obserue with me two things, out of this third poynt.

First, the louing faithfulnessse of *Ioan* and *Marie* to Christ, that followed him euē to the last, till they came vnder his Crosse.

Secoudly, Christs care ouer them, beholding them with pittie and compassion from his Crosse.

The first of these, mindes me of *Aretius* his note, *Viri amici libenter adsumt morituris, inuuant, &c.* A true friend will not forsake his friend in his greatest aduersity, nor in the prison, nor in bands, nor at the place of execution it selfe. Intreate me not to leaue thee, sayd *Ruth* to *Naomi*, where thou goest I will goe, where thou dyest I will dye, nothing but death shall separate vs asunder. False and flattering friends are like a mans shaddow, that is seene to follow

*Area in Ioan.*  
*Obfer.*

*Ruth. 1.*

a man so long as the Sunne shines, but as soone as the Sunne is ouerelowed it vanissheth away: *Donec eris felix, &c.* So long as a mā is in prosperity, so long as the Sun shines, as it were, so long a man shall haue abundance of friends: where the carkeasse is, thither will the Eagles resort. But if there come cloudy and tempestuous time

*Tempora si fuerint nubila solus eris.*

Ouid.

If the world frowne neuer so little, our credits are ecclipsed, our names put out as cuill: if times of persecution come vpon vs, then shall you see false friends vanish away. Nay what speake I of vanishing, it may be they will verifie *Micha* his saying.

Micha. 3. 5.

If you fill not their mouth with bread, they will prepare warre against you. Or me thinkes I may fitly resemble them to little brookes or riuers, that when wee haue water enough in the winter season, are brimme full, and like *Jordan* ouerflow their blankes, but in the drought of Sommer, when ponds, and wels, and springs, are dyled vp, are so empty that they will not affoorde one droppe of water to the weary passenger: you may easily apply the

the resemblance, and he weathy want no well willers, when corne, wine, and oyle abound, friends wil abound: but saith *Salomon*, if a man bee poore, his owne brethren will hate him; how much more will his friends goe farre from him; they will pursue him with their wordes, but they will not helpe him. Thus it is with false friendes, but true loue is like wilde-fire that burnes euen the water it selfe, much water cannot quench loue, nor floods drowne it. True loue, Oh it is like mighty wine, strong as death, what can quench it? The Scribes and Pharises deuoured, euen with all their might, by lyes, slanders, false reports, to alienate the peoples affections from our blessed Sauour, they sayde he was a Drunkard, a diuel, that he cast out diuels by the diuel: they sayd hee was a seditious person, an enemy to *Cesar*, &c. and yet all this water could not quench their loue, yea though after they had slandered him, they scourged and crucified him, yet sayth *Iosephus* they that followed him fro the beginning ceased not to loue him for the ignominy of his death.

Prou. 19.

Cantic. 8. 7.

Antiquir. lib. 8.



Obfer. 2.

But this of the first poynt, that they followed him till they came vnder the Crosse.

The second is this, that our Sauour beheld them with pittie from the Crosse: so the Text sayth, *When hee beheld his mother, &c.* Now before I gather my assumption, let me first moue that same question that our Sauour moued: *Matth 12. 49.* Who is Christ his mother? and who is his sister? You know the answer, *Who soeuer doth the will of my Father in heauen, hee is my mother, sister, and brother.* And if Christ beheld pittied, comforted, cared for his mother, his naturall mother vnder the Crosse, (let this bee the collection) will hee not also behold thee with the eye of pittie and compassion (whom he calls his mother also) when thou art afflicted vnder the Crosse? I remember what God sayth of the afflicted Israelites oppressed in the land of Egypt; *I haue seene, I haue seene* (saith the Lord) *the afflictions of my people, and haue heard their cry, & am come to deliuer them:* they were vnder the Crosse indeed, but the Lord beholds them vnder it, and that not after

Exod. 7. 3:



after a sleight manner, as the Priest and Levite saw the wounded passenger: but after an effectual manner, as the good Samaritane that saw the iniured traveller, and succoured him: so are the words, *I haue seene my peoples afflictions, and am come to deliuer them.* I will to the amplification of this poynt adde but one place more, and that is a place that much affected me when I read it. It is *Heb. 2.* Hee (that is Christ) tooke the seede of *Abram*, and became like vnto his brethre in al things, he suffered and was tempted: and why: that he might be mercifull to vs and succour vs, when wee are tempted. What an encouragement may this be to vs, to beare the crosse with patience when wee shall consider it, that Christ seeth vs, pittiyeth vs in our afflictions, nay was himself subiect to all our infirmities, (I meane all our miserable, though not sinfull infirmities; hunger, thirst, wearinesse) that out of his owne experience he might pittie vs when we are hungry, thirsty, weary, &c.

Hitherto of the occasion of Christs his speech. From the occasion come wee to

the speech it selfe, vttered first to his mother. *Behold thy son.* Next, to *Iohn* the Apostle: *Behold thy mother.* In the first obserue:

First, the manner how hee speakes to her, in that he calleth her woman: *Woman behold thy sonne.*

Secondly, the matter of his speech; *Behold thy sonne.*

In discoursing of the former, it would be enquired wherefore our Saviour sayth not rather, mother behold thy sonne, but woman behold thy sonne: *An dedignabitur vocare eam matrem?* Did he disdain to call her mother, that hee calleth her woman? In the sixth of *Marke*, it is sayd, that he was obedient to his mother, and to *Ioseph* also that was but his reputed father. Neither can it be denyed, but that Christ fulfilled the fifth Commandement as fully and perfectly as any of the rest. How comes it to passe then that in my Text he calleth her woman? and that hee answers her so roundly, *Iohn* the second the fourth verse: *Woman what haue I to doe with thee, mine houre is not yet come?* Did hee vse his mother after an vnrespectiue

man-

manner? and may children take courage from hence to vse their parents vnreuerently? God forbid, for hee doth not call her woman, out of contempt, but for other reasons.

First, to teach his mother and all that were there present, that he was the sonne of an higher calling then of the virgin *Mariæ*: if hee had called her mother it might happily haue confirmed them in their error, which supposed him to bee a meere man, a Carpenter, the sonne of *Ioseph* and *Mariæ*, &c. But in that he calleth her woman, he giues them all to vnderstand, that hee was the sonne of the most high, as well as *Mariæ* sonne.

2. He calls her woman (sayth a wise mā) lest he should adde sorrow to her sorrow in calling her by the name of mother, for it makes the paeris bowels euen to yearn ouer the child, when their children in distresse shall call them by the names of father or mother. In which regard Christ commands vs before we pray, to call God by the name of Father. When you pray, pray thus. *Our Father which art in heauen.*

And

Beza in Hem.  
passé. 19.

Ex commiseratione, cordis eius misericordiam hac voce inderet magis quam sedaret.

Musc. in Ioha:  
1. Ma. 6.9.

And Christ in his agony forgets not to call God Father: *Father if it bee possible let this cup passe away from me, &c.* I say it adds to the parents griefe, when a childe in distresse shall call a father, father; or a mother, mother: and therefore our reuerend Saviour, lest he should geminate and double her griefe, in calling her mother, he calleth her woman; and sayth, *Woman behold thy sonne.* A notable pattern for rebellious and disobedient children, that vex and grieue their parents at euery word they speake, by their cursing, banning, rayling, gibing. Christ would not speake one word to grieue his mother, he would not call her mother, if the name of mother shall grieue his mother. Oh that incorrigible children, which do little better then feede vpon their parents bloods, would see according to this Sampler.

3. Thirdly, he calleth her Woman for another reason, that the Papists are not content to take notice of; neither *Ferus*, *Toller*, or any other Romanist that I haue read of Christ passion whose pollicy I approue rather then their faythfulnesse.

Clem-

*Chemnifius* is so bold to tell them, he calls her mother (sayth he) that he might preuent superstition in after ages; yea this was not the first time that hee had called her after this manner, as it appeares by the place forementioned. *Iohn 2.4.* And if you marke it, in reading Scripture, you shall not finde any mention made of the virgin *Marie*, but it is as *Beza* sayth *Moderata mentio*: A moderate mention made of her. When the woman lift vp her voyce and cryed; *Blessed is she wombe that bare thee and she pappes that gaue thee sucke*: nay rather sayth Christ, *Blessed are they that heare the word of God and keepe it.* And *Acts 1.* it is sayde that the Apostles continued with one accord in prayer with the women, & *Marie* the mother of Iesus. To which wee might adde *Matb. 12. 48.* reade it at your leasure. In all which and diuers others, though there bee mention made of the virgin *Marie*, yet is but moderate, lest in time to come men should ascribe the honour due to the sonne, vnto the mother; as the Papists either through blindnesse, or obstinacy do at this day, that adore &

E

worship

Vi futura  
superstitioni de  
advocatione  
Mariz oppo-  
neret. Chem.  
Harm.

Beza, Hom:  
pass. 29.

worship the virgin Marie, *Et omne titulum Iesu, &c.* And attribute all the honourable titles belonging to Christ, to her. Christ they call Lord, her they call Lady: Christ they call King, her the Queene of heauen: Yea they cal her their life, hope, ioy, saluation, and pray to her as if she could command her sonne. Their Psalter called our Lady her Psalter is so full of blasphemy, that I will not recite one word of it, but referre you rather to the Ecclesiasticall story, called the booke of Martyrs, where their blasphemyes are discouered to the full. Yet that I might not too lightly passe ouer this poynt, and that by the lesse you may iudge the more, I will not passe ouer one Idolatrous prayer that I lately read:

Foxe A&S and  
Monument.

*Aue miserorum patrona, aue celsae matrona  
Tu, ancillam Iesu Christi, te vocari voluisti  
Sed ve docet lex diuina, tu ipseus es domina,  
Nam ius habet & ratio, matrem praesse filio  
Ergo ora suppliciter, & praecipo sublimiter  
Vt nos in Mundi vespera, ad regna ducat  
supera.*

This and a great many other like

Rhimes

Rhimes are sung to the magnifying, I was about to say, the deifying of Christs mother, obscuring and dimming the glory due to Christ himselfe: All which I speake not to derogate from the sacred virgin, whose rare vertues I dare not neglect, nay dare not for my soule but reuerence and admire. The Papists extoll her too much, many of vs esteeme her too little. Her priuiledges were high and admirable aboue all the womens that were before her, or shall be after her.

Stulti dum vident vicia, in contraria currunt.

First, though she had originall sinne, yet the course of originall deprauation was so stayed in her, by the ouershadowing of the holy Ghost, that shee brought forth a childe perfectly righteous without sinne, which neuer any but shee did.

Secondly, Shee was mother and nurse to our Sauour Christ, the sonne of the most high, in whom all the nations of the earth are blessed, which is so great a prerogative, that the Prophet *Isay* sets it forth with an *ecce*, Behold a virgin shall conceiue and beare a sonne, &c.



Thirdly, the holy Angell pronounced her blessed amongst women. *Luke 1. 28.* All generations ought to call her blessed. *Luke 1. 48.* All which considered, I cannot but grieue, and haue indignation, when I heare the vneonsiderate speeches that some haue aduentured to poure foorth in discoursing of the virgin *Marie*. But to pray to her, to adore her, as the Antichristian rabble doe at this day, that know no bounds when they prayse her, nor meane when they honour her. As there are many places against it, so I take it, none more apt then this Text, where our Sauour speaking to his mother, saith not, mother, but *woman, behold thy sonne*.

From the manner, proceed we to speak of the matter of Christs speech; *Behold thy thy sonne*: as if he had sayd, this is he that I appoynt and constitute to bee in place of mee thy sonne, to prouide and care for, and comfort thee; which I know he will as carefully performe, as if hee were thine naturall sonne. Before I come to gather any doctrine from the words, let mee as- soyle two questions.

First



First it may be questioned why Christ commends the care of his mother to *Iohn* rather then to any other Disciple, since there were more Disciples then *Iohn*, of whose affection our Sauior little doubted, though now through frailty and infirmity, they forsooke him.

Obiection.

*Bellarmino* yeelds many reasons, as first, because Christ knew that *Iohn* should out liue *Mario* and all the rest of the Apostles. Secondly, he knew *Iohn* to be his most louing, as he was the most loued Apostle. Thirdly, because *Iohn* was present with him in his greatest abasement, when the other Disciples were fled for feare, I thinke to these three I may adde a fourth, *viz.* this. That Christ commends her to *Iohn* and none other, to preuent superstition. Papiſts prate and pride of *Primacie* and Princedome, as if *Peter* had had the iurisdiction ouer, and beene head of all the Apostles, and yet our Sauior euer loued (and in some sort honoured and preferred *Iohn*) and was more familiar with him then with *Peter*, or any Disciple else. *Ioh. 13. 23.* It is sayd that *Iohn* leaned vpon

Answer.  
Bell. de 7. verb.

Arret in Iohann

Christ's breast; and in the same chapter it is sayde, that when Christ had spoke the word, *One of you shall betray me*; the Disciples looked one vpon another, and *Peter* beckeend to *Iohn*, that hee might aske his master of whom he spake. verſ. the 26. To which also might bee added that the Reuelation was deliuered to *Iohn* and not to *Peter*. *Reu. 1. 1.* And here the virgin *Mary* is committed to *Iohns* custody and not to *Peters*; yea it is remarkeable that the infirmities of *Peter* are more displayed in the Scriptures then the infirmities of any of all the Apostles, perhaps his rashnesse whē he cut of *Malchus* his eare. *Matth. 27.* Certaynly his cowardise, that he denyed, and not once, but thrise together denyed, yea and forswore his owne master. *Marke 14. 72.* and many other of his infirmities the Scripture mentions, that I forbear to rippe vp, out of the reuerence I beare to so worthy an Apostle, and yet could not say lesse then I haue sayde, to stoppe the mouthes of such as extoll *Peter* as the Prince and principall of all the Apostles.

The second doubt to be answered is, why Christ commits the care of his mother to *Iohn* onely, and not rather to all and euery one of his Apostles, and to her kindered also that were then present, as well as *Iohn*? The saying is, *Vnita vis fortior*, a threefold cord is not easily broken: suppose that one should haue proued vn-faythfull to the virgin *Marie*; yet if the care of her had beene committed to many a man would thinke in reason, though one should forsake her, yet all would not forsake her. Why then doth Christ commit her to the care of one, and but one?

The second  
doubt answered.

To this I answer, that whatsoeuer in reason wee may imagine to the contrary, for the most part that is neglected of all, that is committed to the care of all. It was *Aristotels* rule, whatsoeuer is regarded of all is regarded of none. Yea experience confirms as much, let me instance it in particulars; it is the duty of euery towne and parish, of euery particular man & woman, according to their ability to feede the hungry, cloath the naked, but if that there were not an ouer seer or two in

Answer:

Quod multorum fidei & curæ committitur, non satis probe curatur. Musc. in Iohan Arist. pol. lib. 3, cap. 2.

euery

Gal. 5. 15.

euery towne appointed for that end, that the poore might (and through their negligence it comes to passe sometimes) that they are cast away for want of sustenance. It is the duty of al to defend the innocent and helpelesse from the mighty man, and from the oppressor; but had wee not also Magistrates to that end armed with the sword of authority and power; as in the wilderness one beast preys vpon another as in the Sea one fish deuoureth another: so one man would oppresse, and as the Apostle sayth, byte and deuoure another. It is the duty of all and euery one in the congregatiō, to call vpon such as they haue seene baptised, to heare sermons; &c. It is the duty of all to teach and instruct such, as soone as they shal find them capable: but because (as I sayd) no man regards that which is committed to euery mans charge, it is a laudable and commendable order in our Church, that certaine men and women which we call godfathers & godmothers are appointed, that personally and particularly promise to see them taught the Creed, the Lords prayer, and the

the ten commandments. Particular commands do more moue then general. *Sed hoc hactenus.* The onely point that I intend to insist vpon is this: That children ought not onely to be obedient to their parents, as Christ was, of whom it is sayd, *Luke* the second, That hee went downe with them and came to *Nazareth*, and was subiect to them, but also if need require they ought to supply their parents wants and necessities, so long as God shall giue them life, (and as Christ did for his mother) provide for them also after their departure, if it please God that their parents out liue them. So did our blessed Sauior, that provided for his mother in this life, and was not regardlesse of her at the houre of his death.

And to say truth, the relieuing of our parents wants, it is a part of that honour due to our parents, and required in the fifth commandment. Honouring of parents implyes maintenance as well as reuerence, for our Sauior expounds it contrary to the Doctrine of the Scribes and Pharisees. *Matt. 15. 6. Marke 7. 11.* The Do-

Doctrine

Children must  
relieve their  
parents.Mirandum  
quidem ex-  
emplum.

doctrine that they broached amongst the people, was this, viz. that it was a matter of greater necessity to fill their bagges and cram their wallets, to enrich their treasury and temple, then for men to relieue their blinde, lame, and aged parents: yea and withall, taught them how to answer their parents, crauing ayd & succour at their hands, to say to them it is *corban*, that is as much as to say, that they had distributed to pious and charitable vses: and therefore had fulfilled the commandement of God, though they saw and suffered their parents to perish through neede and pouerty. And thus saith Christ (to satisfie your owne auarice) in stead of Gods commandements; you teach your owne traditions and constitutions: Gods commandements cryes it in your eares, honor that is loue, reuerence, obey, relieue your parents, but you thinke if you can say it is *corban*, that it is a gift, that there is no more required at your hands: & so make the commandement of God of none effect. By which exposition it appeares, that all such as relieue not their parents wants, are

are breakers of the fifth commandment  
And thus also the word honour is often  
vsed in other places, as Honour the king.

1. *Pet.* 2. 14. Which precept not onely en-  
ioynes to loue, and to obey our Princes,  
but pay them such customes and tributes  
as are necessary for the maintenance of  
their honor. The same Apostle sayth, Ho-  
nour your wiues as the weaker vessels.  
That is, not onely beare with their frail-  
ties, and weakenesse, but furnish them  
also with all things needfull and necessa-  
ry for their place and callings. It was  
*Pauls* iniunction, honour, that is, respect,  
relicue, reuerence widdowes that are wid-  
dowes indeed. By all which Scriptures  
it appeareth that when God sayth, Ho-  
nour thy father and mother, he intends a-  
mongst other duties, that children should  
to their vtmost power sustaine & relicue  
the wants of father and mother.

*Ioseph* deserues high commendation  
for the care hee had to discharge his du-  
ty in this kinde, for hee did not onely  
send for his father and kept him in  
a time of famine. *Genesis* the forty seuenth



Multa senem  
circumueniunt  
incommoda.  
Horace.

Reasons.

Val. Max. c. 4.

Eph. 6. 1.

Gen. 41. 9.

May it is layd in the 12. ver. of that chapter, that hee put meate into his fathers mouth. *Senex bis puer*; all men are children twise, & proue as troublesome in extreme age as in their tender infancy; they must be clothed & vnclothed by others, fed by others, led by others, supported, it may be carryed vpon others shoulders, in a word they are in old age as troublesome as charginable. But neither of both these dismaied *Ioseph*, but notwithstanding he sent for his father, & put meat into his mouth: a metaphor (as I thinke) drawne from mothers and nurses, which put meate into the infants mouthes vnable to feede themselves. Proofes might be multiplyed suffice vs to confirme this doctrine with two or three reasons.

First the law of nature requires it, *Valerius Maximus* sayth, that it is *prima lex nature*, the very first law of nature for children to relieue their parents: *Paul* sayth, It is a iust thing and a right: Nature reacheth to do good to them that haue done good to vs. *Pharabos* Butler confessed it a fault, that he had receiued kindnesse from

*Ioseph*

*Ioseph*, and had not requited it. Christ saith  
*If you loue them that loue you, and doe good to  
 them that doe good to you, doe not the Publi-  
 cans and barlots doe the same.* Proclus the Aca-  
 demicke was wont to say, that a father  
 was the true image of the great and soue-  
 raigne God, and that all children next vn-  
 der God hold life, goods, and all they  
 haue of their parents. It is an heathenish  
 and sauage course, nay worse then Paga-  
 nish, for children to haue riches and  
 wealth, and want nothing of all that our  
 soules can desire; and yet suffer, I say, not  
 their brethren, sisters, but their owne pa-  
 rents that begat, bare, & comforted them,  
 to be pinched and pined away, through  
 necessity and want; and surely the Publi-  
 cans and Pagans, Turkes, and Tartars  
 shall rise vp in iudgement against such.  
 We reade of *Antigonus* the sonne of *Deme-  
 trius*, that when his father was prisoner to  
*Seleucus*, that hee (notwithstanding his fa-  
 thers charge to the contrary) sold away  
 his townes, lands, iewels, to pay his fathers  
 ransome; nay offered to become pledge  
 and prisoner in his roome, to procure his

Gall. Acad.

fathers liberty.

Val. Max. lib. 5.

And *Valerius Maximus* of whom, I spake before alledges another example so memorable, that I haue read it at the least in tenne seuerall Authors, of a daughter that gaue sucke to her father in prison, beeing condemned to dye by famine, which when the T aylor had espyed and published abroad, and the Magistrates heard of, they so well approoued the fact, that they pardonned her father and restored him to liberty. Euen these Pagans shall come and rise vp in iudgement against vs that are called Christians, and condemne vs. Nay the dumbe and vnreasonable creatures shall rise vp in iudgment against the men of this generation.

It is written of the Storkes, that they will feede their Sires, and carry them about vpon their backes, when through age they are vnable to feede themselves or flye. How are they worse then Paganish, then bestiall, that neglect this seruice?

the storkes,

Secondly, consider we the law of nations

ons. *Zenophon* reports of a Law that was amongst the men of *Athens*, that if a man were knowne to haue denyed succour to his parents in the time of their want, that such an one, if hee fell into want, should not be succoured, no though he dyed through want. To which law also I might adde the lawes of other nations: it shall suffice to rehearse the words of a learned Expofitor vpon the fifteenth of *Matthew*: It is written sayth he of a famous Lawgiuer, which enacted many good statutes for repressing many vices, and yet enacted no law at all to punish such as should murder father and mother, and being demanded his reason; he answered, because he supposed there was no such execrable and detestable villany to bee found vpon earth, that any should be so diuellishly impious, as to depriue them of life from whom they had receiued life. But those times we re golden times, and those that liued then are dead now, in whose rooms are started vp an vnnaturall brood of patricke, some such as haue layed violent hands vpon, and shed their parents blood

but

*Zenophon.*  
de dict.

*Musc.* De legi-  
slatore quodā  
scribitur.

but multitudes of such are as carelesse to relieue their parents wants, and if the axiome be true, *Si non pauidisti occidisti*, these are murtherers, yea patricides. The vses of this point are diuers.

Vſe 1.

First, it makes against the Romanists that haue many and diuers wayes sinned against this doctrine, and made Gods commandement of none effect to maintayne their owne traditions, they say that a monasticall kinde of life, is an heavenly, and angelicall kinde of life, so much to be honoured, that children *proculcatis parentibus*, euen trampling their parents vnder their feete, ought to runne into monasteryes: they say that children being once admitted into that order, ought to despise father and mother, they say that they ought to despise them so farre, as not to be present with them vpon their sicke, no not vpon their death beds: they say that children by their prayers, dyrges, Masses, may profite their dead parents, and by these and the like doctrines make children to cast off all care of parents, sinke they, swim they: either they suppose they are

not

not bound to care for them; or else they are of opinion that it shall suffice to care for the good of their soules after they are departed this life.

Secondly, this doctrine reprooves those that eyther relieue not their parents at all, or else doe it after such a niggardly and repining manner, that a man shall neuer come where their parents are, but he shall heare them cry out like *Rebecca*, that they are weary of their liues: or like *Ionah* it is better for them to dye then to liue; the world swarmes with such men as *Ezekiel* speaks of, and reprooves such as set light by father and mother; such as will as soon condescend to relieue a vagrant rogue by the high ways side, as their owe father & mother. Now, euen now are the dayes come which *Paul* foretold of, in which men should be vnnaturall, vnthankfull. The teares that I haue seene trickling downe the cheekes of aged parents, and the neglect which I haue seene amongst vngratefull children, doe euen force mee, and compell me to speake; yea and if I feare to speake in so right and iust a cause

Ezek. 12-7.

2 Tim. 3:2.

Christus autē  
minus debet  
parentibus  
suis quam co-  
letri homines  
suis parentibus  
debent. Bell.  
de 7. verb.

Ecd 7. 27.

Ecd arm.

as this, let my right hand rot, and my  
tong cleave to my iawes. Thou vnthanke-  
ful vnnatural Impe, that wilt not feed the  
that haue fed thee; nor cloth the that haue  
clothed thee: how canst thou loue God  
that thou hast not seen, when thou louest  
not thine owne brother that thou hast  
seene; nay not thine owne father and mo-  
ther; how vnlike art thou to Iesus Christ  
that cared for, and provided for his mo-  
ther. Yet (saith *Bellar.*) was not he so much  
bound to his, as thou to thy mother: doe  
thou what thou canst for thy blood, thou  
canst neuer requite the feares, cares, costs,  
of thy parents. *Imo vero* (sayth the forena-  
named author) *debes tu vitam parentibus;*  
thou owest them thy life, thy blood. Ho-  
nour thy father (quoth *Salomon*) doe it  
with thine whole heart, see thou forget  
not thy mothers sorrowes, for thou canst  
neuer recompence what they haue done  
for thee. Christ onely did; for hee onely  
could requite his mother: *Accepit unam  
vitam*, he tooke but one life, *viz.* his hu-  
mane life of the virgin his mother, but  
for that one he gaue her three liues.

*Vitam*



*Vitam humanam*, an humane life.

*Vitam gratis*, the life of grace.

*Vitam glorie*, the life of glory.

First, hee gaue her a humane life, when together with the Father and the holy Ghost he created her : for hee made all things, and without him was made nothing that was made.

Secondly, he gaue her that life of grace in that he quickned and regenerated her by his spirit.

Thirdly, he gaue vnto her also the life of glory, in that he dyed for, and shed his precious blood for her, to the intent that she might not perish but haue life eternal. Thus our Sauour had requited his mother, for one: but as *Salomon* sayth, thou canst not requite thy parents: Christ had done it, and more then done it already, yet behold hee still cared for his mother : thou hast, nor canst not requite them, and yet leauest them to the wide world, to hunger, to thirst, to cold, to nakednesse, to sinke, to swimme, to goe forward, to goe backward.

Oh how vnlike art thou to Iesus Christ in this; in the feare of God let vs learne hereafter by this patterne of patternes to make conscience of this dury.

Vfe 3.

Thirdly and lastly, this that hath been sayd, taxes such children as are so far from relieuing their parents, that they rise vp in open hostility against the, oppresse them, contend with them, and are ready to take occasion by the slenderest hayre to pull them out of house and home. Such a beast was *Abolom* (would God there were not thousands such *Aboloms* amongst vs) that had a long time complotted, and at the last attempted to depose and dispossesse his owne father: but God hung him vp for a spectacle betweene heauen and earth in his owne lockes, to the terror of all such gracelesse miscreants; God of his mercy grant, that this one man hung vp (as it were) in chaynes may be a terror to others that blend in the same sinne. And now at the length come wee to the next Verse.

*Then Iesus sayde to the Disciple whom hee loued, &c.*

Note

Note in the words two things: First, *Christs charge*. Secondly, *Iohns obedience*. Before we come to the more exact handling of this text, one thing would be noted generally. *viz.* Christs earnestnesse in the behalfe of his mother. First he directed his speech to his mother, *Behold thy sonne*. And had hee sayd no more but this out of question it would haue made *Iohn* exceeding careful: but Christ contents not himselfe with this, but makes sure worke and directs his speech to *Iohn* also, saying, *Behold thy mother*. From his example learne we to deale earnestly and zealously, not carelessly and coldly in the behalfe of the distressed. The Apostle telleth vs that it is good to loue earnestly in a good thing. It was *Salamons* item, that thou doest, doe with all thy might: exhort all with all thy might, reprove all with all thy might, pleade the poore mans cause with all thy might. *Thou shalt loue the Lord thy God* (saith Christ) *with all thine heart, and with all thy might, and thy neighbour as thy selfe*. A lesson that gals and wrings our lukewarme *Laodeceans*, that happily will plead the poore

Math. 22. 39

mans cause, but how? they care not whether they speake or hold their peace, whether they win or lose the day, after a dead and dull, and frozen, and cold manner, without all spirit and zeale. But this *obiter*. Come we to the words themselves, and first of the charge, wherein consider:

First, *Cui*, to whom Christ speakes.

Secondly, *Quid*, what he speakes.

First, Cui.

First to whom, namely to the beloved Apostle: and heere many things are colligible, I will select a two or three of them.

Myse. in Iohn.

First, our Saviour commits the charge of his mother to a Disciple, and none but a Disciple, though there were neuer so many of her kindred according to the flesh present, *Non alii tamen cupiam, &c.* Yet would our blessed Saviour commit her to the trust of none but of a Disciple, *At quos Discipulos habent Euangelii ministri, &c.* But sayth a learned man, where shall a paynful and laborious Minister of Gods word finde such a Disciple, to whom hee may with confidence vpon his death bed, commit the  
care

care of his father, mother, wife, or children. It makes mee euen woe to consider it, that when Gods Minister hath spent his strength, and like a lampe wasted himselfe to giue light to others; spent his body, spent his substance vpon his flocke: hath beene instant and earnest in season, out of season, not three years together; as *Paul* was at Ephesus, but tenne, twenty, thyrty, fortie yeares together; in labours often, in trauels often, in watchings often, in prayers often, in perrils often; and when hee hath performed the duty and office of a faithfull Pastor, his course beeing finished, it makes my bowels euen turn within me to see his poore widdow to become a vagabond, & his children like *Iudas* his to beg their bread: yet such is the ingratitude, & vnmereisfulnes of these vnthankfull times that a Minister may spend his spirits and life & blood, in, & for a congregation, & yet amongst thousands of such as are or ought to be disciples, not a man to bee found that wil relieue either mother, wife son, or daughter, in lieu of al their labors, they

Act. 20.

They will as soone, it may be sooner, provide for the wife and posterity of their shepheard or neathheard, and thinke themselves as much bound to it, as to provide for the wife and children of their deceased Pastor. Let their kindred provide say we, and what reason haue we to take our childrens bread and giue it to strangers, as if the care and faithfulness of a Disciple ought not to exceed the care & faithfulness of a kinsman, or brother. The virgin *Marie* had much kindred, yet Christ commends her to a Disciple, not to her kindred.

Obseruation.

Secondly, obserue that *Iohn* writing of himselfe, sayth not; *Deinde dicit mibi*. Then he sayd to me, *Behold, &c.* But thus he sayd to his Disciple whom he loued, &c. And so in the consequent words he sayth not, *Ego recepi*, I tooke her; but *ille recepit*, hee tooke her to his owne home: *Suppresit nomen supra, &c.* he suppressed his name before verse the twenty fifth of this chapter and here he suppresseth it againe, if you would haue any reasons for his so doing, I answer you, is to shew that hee

Are in Iohan.

First,

First, be doth it out of singular thankfulnessse to Christ, for his entire and especiall affection towards him: this great fauour would neuer out of his minde, that his master loued him aboue all the Apostles, & therefore he delights to call himselfe the Disciple whom Iesus loued, euen out of a thankfull minde. It was no small fauour to be the best beloued Apostle: the least that *Iohn* could returne, was the sacrifice of prayse for so great a mercy, to think of it, speake of it, write of it, and as *David* sayth, to exalt God with his tongue, by acknowledgement of so admirable kinde-nesse. It makes to the euerlasting prayse of *David* that famous singer of Israel, that he neuer receiued a new mercy, but with all he would sound forth a new song of prayse to God: in one Psalm he cryes out *Benedic anima mea Iehoua, &c.* Soule prayse thou the Lord, let all that is within mee praise his name. In a second place; *Quid retribuam, &c.* What shall I render vnto the Lord for all his benefites bestowed vpon mee. In a third place; *Cantate iusti in Iehoua;* Reioyce in the Lord ye righteous, prayse is comely for the vp-  
 right.

R. A. in doct. 9  
Euang. p. 177.

Psalm 66:10.

Psalm 103:1.  
Psalm 105.

Psalm 33:1.



Psal. 147. 1.

Psal. 148. 1.

Luke 17.

right. In a fourth; *Laudate Iah: Praise the Lord for it is good to doe so, it is a pleasant and a comly thing:* In a fifth place; *Halaluiab, laudate Iehouam, laudate eam in excelsis, &c. Praise the Lord, praise the Lord from the beaueus, praise him in the height.* In a word, his life was euen a continual recounting of Gods mercies. Oh that wee were men of the same spirit in these dayes: thousands, millions, myrriads of blessings, euen the blessings of both hands hath God poured downe vpon vs, right handed, left handed blessings, for this life and a better; he hath placed peace vpon our borders, enriched vs with plenty, and crowned euery new yeare with new blessings, delighting to do vs good, as a father to his owne sonne: he hath declared vnto <sup>us</sup> his word and statutes, shewed vs his ordinances, hee hath not dealt so with any nation. But where is the man that like *Iohn* delights to talke of Gods mercyes to him? who sings with that sacred virgin, *Magnificat anima mea, &c.* My soule doth magnifie the Lord, and my spirit hath reioyced in God my Sauiour. How doe wee vnderprise and vndervallew the greatest blessings? nay are wee

not so farre from thankfulnessse, that wee murmur and complayne because of the abundance of Gods blessings; how many contemnners of the word of God, that in stead of thankfulnessse for the word, cry out as the Israelites of their Mannah, Wee can see nothing but this Mannah; how many seditious persons? that cry out against our glorious peace, and in stead of praying God for it, are ready to say, that times of warre are better then times of peace. How many that in stead of praising God for our great plenty? doe repine and murmur at it. Well take we heed if we be thus vnthankfull that we make not God to delight as much in punishing vs, as euer he did in blessing vs: that as it is in *Ose.* that wee make not God desire to chastise vs.

*Ose. 10. 10.*

A second reason why *Iohn* conceals his name, & calls himselfe the disciple who *Iesus* loued, was modesty, & therefore thogh hee were the best beloued Apostle, and Christ his master honored him so much, as to comit his mother the virgin *Marie* to his custody, yet as one regardles of praise he calles himself only by the name

2. Reason.  
Ob. modestia  
Aret. in *Iohann.*

of

of the beloued Disciple, out of thankfulness, but mentions not his name, out of an holy modesty and humblenes of mind eschewing of vaynglory. An admirable patterne worthy to be set before our eyes in these dayes wherein wee thirst after mans prayle, as much as euer dropsie man did after drinke: we giue almes happily, but it is to bee seene of men; wee fast, we pray, we come to heare the word, but whatsoeuer wee doe, like the buylders of Babel, here is our ayme, to get our selues a name; I know not better, to whom I may compare many men better, then to Players (you that haunt profane Theaters know their fashions better then I) first they blow a trumpet to call spectators together, and when many eyes are fixed vpon them, then they begin their pageant: and thus doe a number of our Pharises, that neuer doe good worke but it is in publike, & in open view, as if God would belecue nothing without witness. But what sayth the blessed Apostle Paul, *Let nothing be done through contention or vaine-glory.* And the same Apostle, *Be not desirous*

Gen 11.4.

Phil. 2.3.  
Gal. 5.

rous

rous of vaine glory, prouoking one another, en-  
uying one another. And our blessed Lord and  
Saviour Christ. Math. 6. When thou givest  
almes let not thy right hand know what thy  
left hand doeth: when thou prayest enter into  
thy closet and shut the doore to thee: doe that  
thou doest in secret, so hee that seeth in secret  
shall reward thee openly.

And this out of the first part of the  
charge, Cui, to whom.

The second  
part of Christ  
his charges

The second is *Quid*, what hee sayth:  
Behold thy mother, *Matth. 12. 47.* This particule  
Behold, is diuersly taken in Scripture, som-  
times as a note of admiration; Behold a  
virgin shall conceiue and beare a sonne. Behold  
a woman in the cittie that was a sinner came to  
him, Sometimes as a note of attention. Be-  
hold how good a thing it is, brethren to dwell  
together in unity. Psalme 133. 1. Behold  
praise ye the Lord. Behold the bounty and iu-  
stice of God. Behold I stand at the doore and  
knocke. Sometimes as a note of exultation.  
Behold I bring you tidings of great ioy, which  
shall be to all people. Sometimes as a note of  
demonstration, Behold where they haue layde  
him. Sometimes a note of derision. Behold

Isa. 7. 14.  
Luke 7. 37:

Psal. 134. 1.

Rom. 11. 13.

Reu. 3. 10.

Luke 2. 10.

Marke 16. 6.

*the man that tooke not God for his strength.*

Sometimes as a note of compassion, moving to take pittie vpon the miserable, and so it is vsed here, *Behold thy mother*; that is, comfort and cherrish her as if shee were thine owne mother: or if you please take it thus: to *Behold* implyeth two things in this text. First to see the virgins misery. Secondly, to relieue her misery. There are some that see the miseries of others, as the rich glutton happily saw *Lazarus* his soares, or the Priest and Leuite saw the wounded passenger after a regardlesse manner. There are others also that see the necessities of others, the father saw his prodigall sonnes, and had compassion on him and ran to him; and fell on him and kissed him. Or as the Samaritane that saw the poore traeller and had compassion on him, and bound vp his wounds, and set him vpon his owne beast &c.

My meaning is that they see after an operative and effectuell manner the miseries of others, and such a beholding it is that God calleth for in this text. *Iohn* could not but see the virgins sorrow, before

Luke 15. 20.

Luke 10. 33.

before our Sauour spake vnto him: yet sayth our Sauour *Behold thy mother*: how behold her? effectually, really, operatiuely; care for her, cherrish her, comfort her, as she were thine owne mother. The obseruation to bee collected hence (because it generally concernesall Gods people, and not *Iohn* alone.) I will propound it generally, *viz.* that is the duty of all Gods people, not onely to see but according to the meanes that God hath giuen them to succor & relieue the miseries of the afflicted.

Obseruation.

Rem. 12. 13.

So sayth *Paul*, distribute and communicate to the necessity of the Saints. Christ also charges vs to make our selues friends with vnrighteous Mammon, and to giue to the poore. It were easie to produce Scripture vpon Scripture for the confirmation of this truth. Suffise it to produce a reason or two.

Luke 16. 9.  
Reason. 1.

First, to see and succour others in affliction is a most honourable thing; it honoureth God, according to that of the wise man; hee that hath mercy on the poore honoureth God. It honoureth our religion and profession, yea what is it that makes

Pro. 14. 31.

makes professors (as they call them) and profession euill spoken of, but the dissolute and scandalous liues of our professors, because they are gripers, grinders of the poore, extortioners, vsurers, merciles. I haue heard many professors rayled vpon, but few charitable professors. It honours God then, it honours our profession to be mercifull; yea and it honoureth our selues also, makes vs like to God himselfe, according to that, *Bee you mercifull as your beauenly father is mercifull.* It makes vs the Lords Stewards, Almoners: and if it be an honor to be a kings Almoner, how great an honour is it to be Almoner to the king of kings.

Luke 6. 36:

Reason 2.

Secondly, to behold and succor others in affliction, is a sure signe and syntome of true religion, so sayth *James*, pure religion and vndefiled before God euen the father, is this, to visite the fatherlesse and widdow, and to keepe himselfe vnspotted of the world. Their are two markes, effects, properties of pure religion, innocency, charity, hee that cannot testifie the truth of his religion by these two, whatsoever

James 1. 27.



euer his words may bee, is but a rotten  
 post, paynted, a marble tombe full of rot-  
 tennesse, an hypocrite, an enemy to God.  
 How abides the loue of God in that man  
 (sayth Iohn) that seeth his brother in need  
 and shuts vp his bowels of compassion  
 against him? Pretend vnmercifull misers  
 what they will, they are haters of God, in-  
 fidels: faith without charity is but a ficti-  
 on; euery schoole boy can tell you, *fides a*  
*fio*. When a tree is cut from the roote, wee  
 wonder not though it ly yeare after yeare  
 and brings foorth fruites, faith is as it  
 were the root, to giue to distribute, &c. he  
 fruites: would you know the reason why  
 there are so many vnbearing trees; it is  
 because there is so little faith vpon earth.  
 And, oh that I could perswade such as  
 boast of faith, loue of God, &c. to put  
 on the bowells of compassion, and to  
 bee good, I was about to say to bee  
 Gods to other men; Ther: is a Pro-  
 verbe yett in vse, *Homo homini De-*  
*us*, one man ought to bee a God  
 to another, the mercifull man is in  
 some respects as a God amongst men:

1. Ioh. 3. 14.

Fides sine cha-  
ritate fictio est

Vñ.

Pſal. 49. 12.

Sir Edward  
Lewkenor,  
Sir Calthrop  
Parker, Sir  
Edward Bacon  
Miſtreſſe Luce  
Thernton, while  
they liued pat-  
ternes of mer-  
cie.

it was wont to bee ſayde, that one Phyſi-  
tion experienced in his art, is woorth a  
thouſand men: but I may truly ſay, that  
one mercifull man like *Iob*, is woorth a  
thouſand, yea thouſand thouſands ſuch as  
*Nabal* was, Churles, Carles, couetous per-  
ſons: what loſſe hath a common wealth  
when a dogge dyes? euen as much as whē  
a dogged *Diues* dyes, like to an horſe or  
dogge that periſheth: but great, great is  
the loſſe of a mercifull man. The merci-  
full man dyeth ( ſayth the Prophet ) and  
no man layeth it to heart, they are taken  
away, but none conſiders it. The Prophet  
could not but admyre the depth of their  
ſecurity, that they had ſo great loſſe & were  
totally inſenſible of it, and I pray God  
that I haue not iuſt cauſe to take vp the  
ſame cōplaynt agaynſt our times; what a  
many of mercifull men and women  
haue beene taken away from vs lately, &  
ſome in the prime of their youth: oppreſ-  
ſors, extortioners, uſurers are left behinde;  
and like the Graſhoppers of Egypt ſwarm  
amongſt vs. *Homo homini lupus*: one man is  
euen a Wolfe to another, nay a diuell to  
another,

another, going about continually seeking whom they may deuoure, and yet we lay it not to heart nor consider it. Helpe Lord for the godly man ceaseth, arise for the oppressio of the poore, and sorowful sighing of the needy in these dayes, when indeed we may prayse the dead, and those that are vnborne, because they see not the horrible oppression vnder the Sunne. I haue read of Cannibals, men-eaters, I thinke there are some in our times little better, that slay off the skins; and eate the flesh of Gods people like bread. But brethren how can wee thinke that God will owne vs for his children if wee haue no mercy; suppose there are children vnder thy roose that call thee father, thy wife affirmes them to bee thine, if they bee like thee, especially if they bee like thee in face and countenance, thou delightest in them the more. Mercy is called Gods face. God be mercifull vnto vs and blesse vs, and shew the light of his countenance and be mercifull vnto vs, &c. Though thou callest God father euery day thou rise, yet if thou be not like him in face and counte-

Psal 14. 4.

Psal 67. 1.

tenance, that is in mercy and compassion, God will bee so farre from delighting in thee, that hee will not acknowledge thee for his childe. What if euery childe be not like his father in face and visage? yet euery child of God is like to God in this, *viz.* mercifull, as God their father is mercifull, and whosoever is not thus like him in mercy, God will not acknowledge for his children at the great day of iudgement; you know the words as well as my selfe. Then shall the king say to those one his left hand, I was hungry you gaue mee no meate, I was thirsty you gaue me no drink. I was naked and you cloathed me not, go you cursed into euerlasting fire.

But leaue wee the first word of the charge, *Behold*, to adde a little also of the next two words (for euery word will afford plenty of matter) and it followes that he should behold his mother. It wold be losse of time yet againe to vnfold the sence: by *Iohns* mother, Christ indeede meanes his owne mother the virgin *Mary* now at this time as *Bellar.* confesseth, destitute of all help, nay he goeth further, yet

(I)

Math. 25.43.

Bellarm. de  
7. verb.

(I know not how truly) hauing neither parents, husband, bretharē, sisters. But most palpable it is, that the virgin *Mary* was a poore woman. Amongst others there are three things that playnly proue it.

First, her deliuey of her childe in a stable: *Retruditur ad iumenta in stabulum, &c.* She was thrust vp into a stable amongst the oxen. There saith *Luke* shee brought forth her first begotten sonne, and wrapped him vp in cloaths, and layde him in a manger, because there was no roome in the Inne. Marke the words a little; first, she was not affoorded a conuenient lodging, not so much as a little corner of good roome, but is thrust into a stable. Secondly, she hath not company about her as at such times are vsuall, keepers, nurses, &c. but is compelled for want of other helpe with her owne hands to dresse her newly borne infant. Thirdly, shee was not provided of linnen, wollē, cradle, &c. but wrapt vp her childe, perhaps in ragges in stead of other cloathes, and layde him in a Cratch in stead of a Cradle.

Nec parentes,  
nec virum, nec  
frates, nec so-  
rores habens.

Iustin. Mart.  
Luke 2;

Era ipse, n. Luk

Era in, in Luke

3. Reason.

Iust. Mart. in  
orat. ad Ant.  
Imp.

Hagastin Luke

Luke 22. 6.  
Leuit. 12. 6.

Giue care thou prowde rich man who-  
soeuer thou art that ioynest house to  
house, and land to land, and buildest by  
blood and by iniquity pallaces, and piles  
of wonderment, like *Nebuchadnezar*, *Augu-  
stus*, till the poore hath no roome to dwel  
in: heare this thou prowde earthworme,  
he that was Lord and maker of all, Iesus,  
despised all, would not be borne of a rich  
but of a poore woman, would not bee  
born at Ierusalem, but at Bethelam, which  
*Iustin Martir* calls a little village, scarcely  
mentioned in scripture, except in the Pro-  
phesie of *Michab* onely: and there I say was  
our Sauour borne, yea not in a principall  
or chiefe house in the towne, but in the  
stable of a common hostery.

Secondly, it appeares playnely that she  
was poore by that gift she offered at the  
time of her purification, being a payre of  
turtle Doues, or two yong pigeons. This  
was Gods law, that when the dayes of a  
womanis purifying was fulfilled for a son  
or for a daughter, she should bring a lamb  
of the first yeare for a burnt offering, and  
if she were poore, and not able to bring a  
lambe

lambe, that then shee should bring two turtles or two yong pigeons. If *Marie* had beene able to haue giuen a lambe, it is not to be questioned but that she would haue done it: and therefore since the Euangelist *Luke* makes no mention of any lambe but of two turtles, or two yong pigeons: *Iudicare promptum est* (sayth one) wee cannot but iudge that shee was a poore woman and not a rich.

Thirdly, it appeares that she was poore because our blessed Sauiour vpon the Crosse, commits her to the care & custody of another to provide for her. But I must not enlarge according to my desire. The vses of this doctrine are diuers and vsfull.

First of all, let it be an item to vs as *Salomon* sayth, to cast our bread vpon the waters, to giue a portion to seuen, and also to eight: since so godly people as the mother of Christ highly beloued of God may be in want; nay since Christ himselfe liued by the beneuolence of others that ministered vnto him: not hauing of his owne an house to hide his head in: therefore as elect

P. ver. 8.  
Quoniam Euangelista Lucas mentionem agnuculi nullā fecit, & c. Hun in Euan.

Considerandū quā fuerit fortuna matris domini quam illa fuerit adeo tenuis vt necesse fuerit alicui comendari. Maff.

Ecc1, 11. 2  
Mat. 27. 55.  
Math. 8.



elect of God holy and beloued, put on the bowels of mercy: while we haue time let vs do good to all, but especially to the household of faith.

Vic 2.

Math. 1. 16.  
Luke 3. 27.

Secondly, see here as in a table drawne with most orient colours, the strange inconstancy and mutability and mobility of all earthly thing. *Maris* Christs mother was of the blood royall, naturally descended out of *Dauids* loynes; *Ioseph* also that was betrothed was right heire to the crowne, and yet see how the wheele turns (and in them as in a glasse) behold the vanity and vicissitude of all things in this world; the one being constrained through want, was faine to labour for his liuing, and became a Carpenter, *viz. Ioseph*: The other, I meane, the virgin *Marie*, to liue by the almes and cost of *Iohn* the Apostle. But this it was and will be euer, riches and honours are deceiuable, they betake them to their wings like an Eagle and are soone gone. Wee may fitly compare them to a Squirrell or Bird, that leapes or flies from bough to bough, from tree to tree: so doe riches and honours from man to man.

In

In the Reuelation, the world is resembled to the Sea. Before the throne was a Sea of glasse, that is, the world as brittle and frayle as glasse, as inconstant and turbulent as the Sea, that cannot rest but casts vp myre and durt. In the twelfth of the Reuelation, the world is compared to the Moone: A woman was cloathed with the Sunne, and the Moone was vnder her feet: by the woman clothed with the Sun vnderstand the Church clothed with the Sunne of righteousness Iesus Christ: by the Moone vnderstand the world, and what more variable then the Moone, that waxes sometimes, and waynes sometimes, and neuer continueth at one stay: I remember what I haue read of one *Eumenes* a Thracian rayfed vp to that height by *Alexander*, that he was able to meet *Antigonus* king of Macedonia in a pitched field, & made his party good against him, and yet afterward hee starued for want of foode. *Cressus* was so rich that it grew to bee a Prouerbe, as rich as *Cressus*, and yet hee came vnto great potienty.

Reu. 4. 6.

Iſa. 57. 20.

Gall. Aca.

*Zerres* renowned for his huge army,  
 was overcome, and vanquished, and insulted  
 ouer. *Baiazeth* the Emperour after hee  
 had conquered in many a pitched field,  
 was at length taken, and kept and fami-  
 shed in an iron Cage by *Tamberlaine* the  
 king of *Parthia*. But thus it was euer and  
 will be euer, a man shall as easily make the  
 Sea to cease her motion, as to make the  
 world cease from changing and incon-  
 stancy; yet what adoe for riches before we  
 haue them, what trust and confidence in  
 them? so we may get them, wee care not  
 how we get them; one man is to sell, and  
 he makes a small Ephah, a great Shecle; a-  
 nother is to buy, and he cryes it is naught,  
 it is naught, that hee may deceiue the sel-  
 ler: one hath money to lend, and he takes  
 mercilesse ysury, deuouring widdowes  
 houses: another wants money, and he rises  
 early, goes to bed late and eates the bread  
 of carefulnesse to supply his want: one like  
*Ioseph* is put in trust with all his Maister  
 hath, and he proues a *Judas*, a thiefe, and  
 cares for nothing except to cramme his  
 owne wallet or fill his owne purse; ano-  
 ther

then is to marry a wife, and if shee haue but *Aschab* her portion, fruitfull lands, or that *Peter* wanted, gold or siluer, let her be what she will bee, as blinde as *Barimour*, as lame as *Aephiboseth*, as stubborne as *Vashti*, as light as *Oinab*, it matters not: it is a world to see how men bastir themselves, exact, law, cheate, breake, cut one anothers throates, ingrosse, sophisticate, grinde, grate the poore, lye, sweare, forswear, steale, kill, and what not to get the world, which done, it is a world to see also how men rely and trust in that they haue: the rich mans riches are his strong hold (saith *Salomon*) he thinkes if he be walled about with a golden or siluer wall, I meane if he haue but wealth enough, that then hee is sure enough for any want or ill willers, surer then if he were in Douer Castle, or the Tower of London: the crible laies not all his weight so securely vpon his crutches, the Arke rested not so firmly vpon the mountaines of *Arrarat*, as these securely rest vpon carnall helpes that will deceiue them. But what sayth *Paul*, charge them that are rich in this world, that they bee

Timotheus.

*Zerxes* renowned for his huge army,  
 was overcome, and vanquished, and insulted  
 ouer. *Baiazeth* the Emperour after hee  
 had conquered in many a pitched field,  
 was at length taken and kept and fami-  
 shed in an iron Cage by *Tamberlaine* the  
 king of *Parthia*. But thus it was euer and  
 will be euer, a man shall as easily make the  
 Sea to cease her motion, as to make the  
 world cease from changing and incon-  
 stancy, yet what adoe for riches before we  
 haue them, what trust and confidence in  
 them? so we may get them, wee care not  
 how we get them; one man is to sell, and  
 he makes a small Ephah, a great Shecle; a-  
 nother is to buy, and he cryes it is naught,  
 it is naught, that hee may deceiue the sel-  
 ler: one hath money to lend, and he takes  
 mercilesse ysury, deuouring widdowes  
 houses: another wants money, and he rises  
 early, goes to bed late and eates the bread  
 of carefulnesse to supply his want: one like  
*Ioseph* is put in trust with all his Maister  
 hath, and he proues a *Judas*, a thiefe, and  
 cares for nothing except to cramme his  
 owne wallet or fill his owne purse; ano-  
 ther

then is to marry a wife, and if shee haue  
 but *Aschab* her portion, fruitfull lands, or  
 that *Peter* wanted, gold or siluer, let her be  
 what she will bee, as blinde as *Bartimew*,  
 as lame as *Mephiboseth*, as stubborne as  
*Vashti*, as light as *Oinab*, it matters not: it is  
 a world to see how men bestir themselves,  
 exact, law, cheat, breake, cut one anothers  
 throates, ingrosse, sophisticate, grinde,  
 grate the poore, lye, sweare, forswear,  
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 them. But what sayth *Paul*, charge them  
 that are rich in this world, that they bee

Timotheus.

Nahum, 1. 7.

Vse 3:

not proud, nor trust in vncertaine riches. And *Dauid*, *Trust not in Princes nor in any forme of man*, (hee meanes that wee should not trust in any worldly helpes) and yeelds this reason: There is no helpe in them; riches, friends, &c. are but weake holdes, they are but as paper walles that cannot defend vs, but what sayth the Prophet, The Lord is good, hee is a strong hold in the day of trouble, and he knowes them that trust in him.

Thirdly, *Marie*, Christs mother, was a poore woman: so haue many of the Saints from time to time bene poore, be patient therefore in thy greatest wants: the World is as it were a naturall Mother to all the vngodly, and thinkes nothing too deare for them, & but a Stepmother to the godly, that holds them as short as she can: but what of that; since God hath said it, *I will not leaue thee, nor forsake thee*: as true a word as it is common and well knowne. There must be poore in the World: now if our God, that ruleth & disposeth of all things, will haue me or thee to fill vp that number, and to be of that ranke; behold, here



we are, let the Lord doe to vs as seemeth good in his owne eyes: not riches, but the ioy of the Lord is our strength; wherefore reioyce in the Lord; againe I say reioyce. Hadst thou *Othmans* treasure, one drop of Gods mercy is more worth then all. Hadst thou as many Kingdomes as *Ahasuerus*, thou couldest but liue, and so thou mayest, though thou goest to thy day labour, and endurest the heat and brunt of the day for small and slender Wages. It is but a little, euen an ynch of time from our birth to our graue: a little, euen a very little, contents Nature: And therefore cast Care away; cast thy burthen vpon the Lord: Resolue with *Iob*, to trust in God, though hee slay thee; learne with *Paul*, to be content in all Estates: yea, let vs reioyce in our tribulations; reioyce in the Lord, againe I say reioyce? so I say and cry to mine owne Soule: the Lord of his rich grace worke it in vs:

*This of Christs Charge.*

2. Sam. 15. 26.

Natura paucis  
contenta.

Iohns obedience.

Non recusant  
homines hereditates, aut  
legata adire  
lucrosa, &c.  
Beza Hom.  
pass. 29.

R. A.

Vfe.

Now followes Iohns obedience, *From that house the Disciple tooke her to his owne home.* Christ charges, and Iohn obeyes, yea in a matter of charge and trouble: hee bequeathes him a legacy; but it was such an one as a worldly wise man would haue vtterly refused, a legacy of charge and trouble. There is not a man sayth *Beza*, that will refuse legacies of gaine; both their hands are open to receiue such; like the barren woman they cry giue, giue, and cannot bee satisfied: but bequeath them a gift of charge, the guardianship of a childe, the custody of father and mother, brother, &c. request them to performe any office of friendship else (if they may not at the least saue themselves harmles) they haue no disposition at all to busines of that nature. It was a true saying of a new writer, there is a great deale of passiue but there is but a little actiue charitie among vs. Alas, alas, there are few such as Iohn was, that will obey when God commands, especially to their own losse: there is a great deale of preaching, a great deale of hearing, a great deale of professing, and  
God

God grant that his ministers may double their diligence in preaching; God grant the hearers may bee more swift to heare, and all that professe Christ may bee more resolute in profession of his name: I entend not my speech against man truly religious, but against hypocriticall white skinned professors, that make a shew of godlynesse and deny the power of it. In the name of God professe; but diuorce not between profession and practise; profession is good; but one dram of obedience is worth an whole tallent of prating knowledge: I speak no more against profession then Christ did against Tything Mint and Annis and Rue, &c. But yet I cannot but from my soule lament the nullity and nothingnesse of obedience. Most of some mens religion is merely verball, we draw neere to God with our lips, and honour him with our tongues, and yet it is too shamefull to name the things that are done in secret. Some (I feare me) euen of our greatest professors, as great oppressors, as biting vsurers, as extreme Landlords, as vnconscionable tithers,

Erasme.col.

Pliny.

Iohn.6.

Iames.1.22.

thers, as they that are most. Some as bitter raylers as *Rabshekah*, as sacrilegious as *Achan*, as cruell as *Caius*, as dogged as *Nabal*, as vnnmercifull as *Jews*, as flintie hearted as *Turkes*, as lying for gaine as *Ananias* and *Saphira*, as mocking as *Michol*; some (I feare me) euen amongst our Professors. Me thinks I may fitly compare diuers Professors to the Coriander, that hath a naughtie Root, a stinking Leafe, a naughtie Blade; and yet a sweet Seed: so our glozing Hypocrites, their hearts are naught, full of all vnrighteousnesse, wickednesse, couetousnesse; their eyes naught, full of Adulterie; their hands naught, full of Bribes and Bloud; all naught, except their words, and they are as sweete as honey: *Mel in ore, verba lactis, fel in corde fraus in factis*. But what sayth our Sauour; *My sheepe heare my voyce and follow mee*. And Iames tels vs, *That we deceiue our selues if we be not doers as well as hearers of Gods word*. Let such as giue Gods Ministers the hearing, consider this, that come to Church as others doe, and lift vp their Eyes and Hands, and say *Amen* to euery petition, &

as

as soone as they are out of the Church runne headlong in the high way to hell, or if they obey in some matters, as the externall obseruation of the Sabbath, prayer in their families, &c. there is all. Call vpon them to giue almes, to forgiue their enemyes, to make restitution of wrong gotten goods, and then *mors in olla, mors in olla*, then they pleaded as *Naaman the Assirian* herein, *the Lord be mercifull vnto me.* But brethren, euen all you that heare mee this day, I beseech you all to behold and consider the example of the Apostle *Ioan* that when the Lord commands, consults not with flesh and blood, whether it would stand with his ease or commodity, but as soone as euer hee was commanded obeyes: I could wish that I knew many like him. This somewhat more generally, I must not leaue the words thus.

*From that houre he tooke her, &c.*

The words in the Originall are, *Ab illa hora*, &c. *Ab illa hora*, that is, from the time that Christ spake to him, to the time of the virgins *Maries* death hee tooke her to his owne home. Time hath exceedingly

preuented me already : and I must perforce without any further descant, fall abruptly vpon these three conclusions. *viz.*

First, *Iohns present obedience.*

Secondly, *Iohns cheerefull obedience.*

Thirdly, *Iohns constant obedience.*

Iohns present  
obedience.

First, when Christ commanded, hee obeyed presently, he delayed not the time, no not an houre. In the 8. of *Matthew* 13. Christ sayth to the belecuing Centurion. *Goe thy way, be it to thee according to thy faith.* And then it followes: *His seruant was bealed the same houre:* that is, instantly and presently. So here from *that houre*, that is, euen instantly he tooke her to his owne home. True obedience is like to gunpowder or tinder, or touchwood that kindles quickly. When Christ called *Andrew* and *Peter*, saying, *follow me* the story sayth; *They left their nets presently and followed him.* When Iesus sayd, *Zacheus come downe at once*: it is added in the Text, *He came downe hastily and receiued him ioyfully.* When God commanded *Abraham* to sacrifice his sonne, he did not onely doe it, but hee rose vp early to doe it. When Christ arose from the dead, he arose

*Math. 4.*

*Luke 19.*

*Gen. 22.*

not

not on the second, or third, but vpon the first day of the weeke, he arose not about noone, or towards night, but early in the morning. Hee that seeke me early sayth God, shall finde me. *Paul* calls vpon vs for early and present repentance. *Behold*, sayth he, *now is the acceptable time, now is the day of saluation.* Now is the time that we are sure of, and wee are sure of no time but this now, we cannot recall the time past, wee know not whether euer wee shall enioy that is to come, we are sure of no time but this *now*, euen this moment: watch and pray therefore you know not the houre, we know not whether we shall liue to the end of another houre, or quarter of an houre, and therefore let vs (as wee say of souldiers) be at an houres warning, yea at a minutes warning. I shake and shauer to thinke of the vaine confidence of carnall men that deferre all obedience and repentance till they come to their death beds, and when their soules lie at the gate of their bodyes ready to go out; when the breath sits vpon the tip of their tongues ready to flye away, then will they lumpe

Luce 24.

2. Cor. 6. 2.

Luce 24.

L 2

with



with God for all. The diuell may most aptly be compared to an vsurer; the deferring sinner to an incestuous dingthrift. Dingthrifts when they haue morgaged house and land to the Vsurer, plead commonly for longer respite, for a quarter or halfe yeare, or a yeares day. Vsurers giue them golden language till they haue broken day, and then they seize vpon all with extremest tyranny. Thus it fares in matters of repentance; drunkards would faine haue a little respite to follow their drunkenness, adulterers, would runne to the harlots house a little longer: will it not be time enough if they repent hereafter? Yes sayth Sathan, twenty, forty yeeres hence: enough when thou hearest the bell tole for thee: in the meane time, God tops them off suddenly like an eare of corne, or takes away their senses, or hardens their hearts that they cannot repent. What followes? the breath is no sooner out of their bodyes, but the diuell seizes vpon their soules, which hee straight wayes plungeth into so horrid torrid torment, that were I able to expresse it to the life  
would

would make the heauens melt, and the earth shrink to heare it. In the feare of God, while we haue time, euen instantly enter we vpon a good course.

2. Obserue *Iohns* cheerefull obedience, he doth nothing after a repining manner questioning and reasoning as a worldly man would haue done. What are their no more Disciples but my selfe? Are not many of her kindred present? Am I nearer to her then they? Hee reasons not thus, but as one reioycing that his Master wold command him any thing, euen presently hee takes her to his custody and keeping.

*Iohns cheere-  
full obedience*

It is not enough to doe that that God requites of vs, but wee must doe it with alacrity and cheerefulnesse. The Lord loues a cheerefull giuer. Exodus 15. When *Moses* was to take the peoples beneuolence towards the building of the tabernacle, God commanded him to take the gifts of none but such as gaue freely. It is a true Axiome that God lookes rather to the affection of the Agent then to the Act it self: the widdowes

1. Cor. 9. 7.

Aug. de temp.

Bab. on the  
Lords prayer.Ioh. constant  
obedience.

Mitt was accepied ( though not for the quantity of her gift ) yet for her good affection : *Thy will be done in earth as it is in heauen*, is one petition in the Lords prayers : *Fiat voluntas tua*, *Thy will be done in earth as it is in heauen*. *Quid hoc* sayth Augustine? What meanes this petition? *Ve quomodo tibi seruiunt Angeli in Cælo, &c.* This is the meaning, sayth hee, that as the Angels serue God in heauen, so wee desire ability and strength to serue God on earth : yea but how do the Angels in heauen serue God? The reuerend *Labbington* tels vs, they obey God, *Lubentissime, citissime, fidelissime, &c.* Willingly, chearefully, speedily, faithfully, &c. they flye when God commands. I cannot deny it, but that we performe some actions in themselves commendable: we giue almes, pay tithes and tenths, but what sayth God? *My sonne giue me thine heart* : all is done in vayne, if God haue not the heart as well as the hand.

3. Obserue *Ioh. constant obedience*, he tooke her not to his care for a time, but was carefull and tender ouer her so long as she liued *From the houre, &c.* Some write that

that shee liued with *Iohn* eleuen yeares after Christ his death. Others that she liued with *Iohn* 23. yeares: others that she liued with *Iohn* full 24. yeares. When the holy Ghost ouershadowed her ( they say ) shee was 14. yeeres old. Betwixt the time of Christ his birth and death was 33. yeeres, after Christs death shee liued 24. yeeres, and if this be true, the virgin was about 72 yeares old when she dyed. The popish Legend (if there be any heede to be giuen to that heape of lyes ) sayth, she liued with *Iohn*. the space of twelue yeares; but what neede I trouble you or my selfe in the rehearfall of sundry opinions; so long as she liued, so long the Apostle tooke care of her: were it 11. 12. 23, or 24. yeares. Learne we by his example not to bee weary of well doing: *Paul* sayth, that they shall inherit eternall life that continue in well-doing. Woe to that man that layes his hand to the plow, and lookes backe sayth the Spirit: it is a notable commendations of *Ruth*, that she shewed more good at the last then at the first. A great commendations of the Church of *Thyatira*, that her workes

Nicephorus

Epiphanius.

Rom. 2. 7.

Ruth. 3.

Reu. 3.

Dan. 1. 23.

workes were more at the last then at the first. I pray God that I were able to giue the same testimony of all in our times, but I cannot; for of some I scarce thinke, but I thinke of the Image that *Nebuchadnezar* dreamed of: The head was fine gold, his breast and armes siluer, his belly and thighes brasse, his legges iron, his feet partly iron, partly clay, still worse and worse; and so is it with many in our times to whom wee may apply that saying of the Apostle; Euill men and deceiuers wax worse and worse: at the first profession of religion they were exceeding forward for the aduancing of Gods worship, ready to distribute, &c. But now are as cold as frost or Ice in winter; like the Sunne in *Ioshua* his time, they stand still; nay it may bee like the Sunne in *Ezekiah* his time, goe backward, turne mocke-Gods, opposers of the Gospell, and what not. I haue read of Silkewormes, that after they haue done their master seruice in making silke for garments, some of them turne to mothes, and fret garments: euen so is it with many in our times, that at the first profession of

of godlinesse, doe God some seruice, by countenancing and encouraging such as are good; but afterwards turnes to be very fretting moathes, as cruell and deadliest enemyes as God hath in his Church. But brethren, beloued in the Lord, remember *Lots* wife that was turned into a pillar of Salt for looking backe. Oh it is a fearefull thing when wee are come out of the Sodom of our sinnes, to looke backe again towards *Sodome*: *Paul* calleth the *Galatians* fooles, because they began in the spirit and ended in the flesh. Bee thou faithfull to the death, sayth God, and I will make thee heire of eternall life. In a word, let vs all take heed that there be in none of vs, an euill and vnfaithfull heart to depart away from the liuing God: for it were farre better neuer to haue known the way of righteousnesse, then after wee haue knowne, to turne away from the holy commandement giuen vnto vs.

2. Pet. 2. 21.

Pardon now my boldnesse, I will speak but this once; there is one poynt more out of the last words of the verse to be handled: for want of time I will but poynt to

Observation.  
Iohn 21.

it. It followes in the Text that *Iohn* tooke her to *his owne*, his owne. The poynt flowes so naturally, that I may deliuer it without further discoursing vpon the words: and it is this, that the Apostle *Iohn* had goods and riches of his owne, able to liue of himselfe, and to be helpfull to others: *Peter* had a vocation and followed it: probably the rest of the Apostles had as well as he, onely want of time suffers mee not to proue it now.

Obiection.  
Bell de 7. verbis

Math. 19. 27.

If any shall obiect with *Bellarmino* that *Iohn* was one of those that sayd, *Behold we haue forsaken all and followed thee, what shall we haue therefore?* and shall vrge vs further, that that they forsooke was house, brethren, sisters, father, mother, wife, children, lands. Yea and shall vrge that place, *Matthew* 4. 21. How Iesus saw *Iames* and *Iohn* his brother mending their nets, and that at Christs command immediately they left their nets and followed him.

Answer.

To this I answer, that though it bee certayne they left all, yet they left all but



but after a sort; they left not all simply and wholly, take all who would, but they left all as one sayth, *Quatenus illo impedimento esse possent, &c.* So farre forth as they might hinder them in preaching the Gospell and not otherwise, they did not so leaue all, but they could at theyr pleasure make the best aduantage of that was theirs: in one place wee reade that *Peter* had an house, and that Christ repayred to it. In a second wee reade that *Matthew* after his calling from the receipt of Custome, made Christ a great Feast at his owne house. Here wee see in this Text that *Iohn* had if not an house yet substance of his owne. Hee tooke her to ~~releas~~ to his owne.

Math. 8. 14.

Math. 9.

And this Doctrine like a two edged sword wounds on the right & left hand; first it giues a mortall and deadly blow to Papisticall beggery, of Capuchins Heremites, Anchorites, that extoll and prayse Penury and Pouertie as a state of perfection, contrary to that Prophets praier, giue me neither pouerty nor riches

Vse 1.

Iohn 13. 6.

and contrary to Christ his practise, & the practise of his Apostles, that neuer led so base & sordid life as they pretend, but had that which was needfull and gaue almes: and while they liued gaue many precepts perswading rather to giue to others then to be chargeable; yea not onely to giue but to frequent in this duty, reade at your leasure these Scriptures, *Luke 11. 11. 41. Rom. 12. 13. 2: Cor. 9. 6 Gal. 2. 10.*

Vie 2.

Acts. 3. 44.

Secondly, this doctrine that *Iohn* tooke *Marie* to his owne, makes against Anabaptisticall community, which Anabaptists and Familists seeme to proue out of that place where it is sayd, that all that did belecue were in one place, and had all things common, they sold all their possessions and goods they had. And this they runne vpon that they did not onely sell, but sold all, *καταλείποντες πάντα*, moueable and not moueable, possessions, goods: they made a through sale of all.

Acts. 5. 4.

My answer in a word is: first, no man was compelled to sell, so *Peter* sayd to *Ananias*, was it not thine owne while it remained? As if he had sayd, who compelled

led thee to sell?

Secondly, It is not sayde they sold all, but onely that they had all things common; *Non est expressum quod omnia vendiderint; sed quod omnia habuerint communia.*

Arct. in Act.  
Apost.

Thirdly, of that that was sold; they suffered not euery man to be his own caruer, but they distributed according to euery mans necessitie, to some more, to some lesse,

Quæ vendita-  
sunt prudenter  
diuidunt.

Fourthly, If all things bee common, why sayth God, *Thou shalt not steale?* Why sayth Paul, *That theeeues shall not inherit Gods kingdome?* How can there be theft if thou take away propriety of goods?

1. Cor. 6:

Fifthly, If all things be common, then are all those precepts in vain that call vpon vs for bounty and almes, why did not God call rather for community then liberality?

Frustra passim  
precepta, &c.  
Arctius.

Sixthly, Why writes Paul for his cloke, and parchments, if they were anothers as well as his?

Lastly, a world of other inconueniences will follow if wee deny propriety of goods, it will follow that Naboth was too

scrupulous in the matter of his vineyard, that the eight commandment might well be razed out from the rest of the commandments; nay if this gap bee opened, would their not quickly follow a feareful confusion of all things? And yet mistake me not, for though I defend propriety of goods, yet I defend no other propriety of goods, then may stand with the communion of Saints. *Zacheus* his goods were his owne, so were *Iobs*, yet they imparted to the necessities of others: it was a *Nabalish* speech, shall I take my bread and giue it vnto strangers: though thy goods be thine, yet they are not so thine, but that the poore haue a letter of Attorny from God, to haue to their vse as well as thy selfe. The conclusion for want of time shall be onely this; be merciful as your heauenly father is mercifull.

FINIS.

